Ghazwah Hind

Sikander Naqshbandi

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Syed Sibte Sikander Naqvi
Hanafi Naqshbandi Mujaddidi

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I dedicate this work firstly to

ALLAH *(ﷻ) and then to my beloved Father*

SYED SIBTE HADI NAQVI (R)

May ***ALLAH*** *forgive all his sins and admit*

him to the most dignified place in

Jannat ul Firdous. Ameen!

Dedicated by his son

Sikander Naqshbandi

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

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Khatam al-Mursaleen ﷺ said!

A Muslim who plants or cultivates

fruit trees

And if birds, humans, and cattle eat from it, then they also get a reward

(Sahih Bukhari: Volume I, Hadith No. 2187)

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡم

Author's Words

اَلۡحَمۡدُ لِلّٰہِ نَحۡمَدُہٗ وَ نَسۡتَعِیۡنُہٗ وَ نَسۡتَغۡفِرُہٗ وَ نُؤۡمِنُ بِہٖ وَ نَتَوَکَّلُ عَلَیۡہِ وَ
نَعُوۡذُ بِاللّٰہِ مِنۡ شُرُوۡرِ اَنۡفُسِنَا وَمِنۡ سَیِّاٰتِ اَعۡمَالِنَا مِنۡ یَّھۡدِہِ اللّٰہُ فَلَا مُضِلَّ لَہٗ
وَ مِنۡ یُّضۡلِلۡہُ فَلَا ھَادِیَ لَہٗ وَ نَشۡھَدُ اَنۡ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحۡدَہٗ لَا شَرِیۡکَ لَہٗ
وَنَشۡھَدُ اَنَّ سَیِّدَنَا وَسَنَدَنَا وَ نَبِیَّنَا وَ مَوۡلَانَا مُحَمَّدًا عَبۡدُہٗ وَرَسُوۡلُہٗ
صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَعَلٰی آلِہٖ وَاَصۡحَابِہٖ وَ بَارَکَ وَسَلَّمَ تَسۡلِیۡمًا
کَثِیۡرًا کَثِیۡرًا ○
اَمَّا بَعۡدُ

فَاَعُوۡذُ بِاللّٰہِ مِنَ الشَّیۡطٰنِ الرَّجِیۡمِ
بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
اَللّٰھُمَّ اِنِّیۡ أَعُوۡذُبِکَ مِنَ الۡبُخۡلِ وَالۡکَسَلِ وَ اَرۡذَلِ الۡعُمُرِ
وَعَذَابِ الۡقَبۡرِ وَ فِتۡنَۃِ الدَّجَّالِ وَ فِتۡنَۃِ الۡمَحۡیَا وَ الۡمَمَاتِ ۔

(صحیح بخاری)

O Allah, I have saved you from stinginess and laziness and the abomination of life.

And the torment of the grave, the fitnah of the Dajjal, and the fitnah of the living and the dead.

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔
اللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

The Messenger of Allah ﷺ made many prophecies during his blessed lifetime concerning future events. Among them were the conquest of Persia, Rome, and Constantinople and their becoming part of the Muslim dominion. He also foretold widespread killing and fighting among Muslims and the construction of grand buildings—all of which Muslims have witnessed with their own eyes today. There are many other prophecies that are yet to be fulfilled, such as the appearance of Imam Mahdi, the emergence of the Dajjal (Antichrist), and the descent of Prophet Jesus (peace be upon him), all of which have been described in detail in the books. In addition to these,

the Messenger of Allah ﷺ also made statements regarding the Jihad of India, which is the subject of this book.

The importance of Ghazwah al-Hind, that is, the Jihad to be fought in India, was emphasized to such an extent that the noble Companions (may Allah be pleased with them) became ready to sacrifice their lives and wealth in order to participate in it. Those who are martyred in it have been given the rank of the finest martyrs, while those who return victorious have been granted freedom from Hell. This promise was not limited only to the Companions (may Allah be pleased with them); rather, the same promise applies to all believers—that if they participate in this Jihad, they too will receive the same virtue, reward, and recompense.

The glad tidings spoken by the Master of the Universe ﷺ were such that, in pursuit of them, the noble Companions and the warriors of the Muslim Ummah risked their lives and sacrificed everything they possessed. It was their wealth of faith in the commands and promises of Allah Almighty and His

Noble Messenger ﷺ that made all the hardships and difficulties of the world easy for them, and brought the empires of Caesar and Chosroes beneath their feet. The blessed hadiths concerning Ghazwah al-Hind encouraged those who participate in this sacred and blessed Jihad. This also proves that the practice of Jihad will continue until the Day of Judgment. Some thinkers of the present era believe that fighting and Jihad were confined only to the time of the Messenger of Allah ﷺ and the Companions, or that the Companions merely carried weapons because of thieves, robbers, and criminals. Such attempts are unsuccessful efforts to divert Muslims from their true purpose and mislead them so that they become negligent in defending themselves and their religion.

This book has attempted to mention what has been mentioned in the books of Hadith, 'The Book of Tribulations'. The rulings on this should be presented in the light of the real truth of the Quran, the Hadiths and Sunnah of the Prophet (peace and blessings of Allah be upon him) and the sayings of the Companions. We pray to Allah Almighty to guide our efforts, to grant us the ability to have beliefs in accordance with the correct Islamic teachings and

to speak the right words. We pray to Allah Almighty to grant us the thought of reforming ourselves without waiting for the emergence and appearance of the Antichrist, and to reform the corruption in our hearts and protect us from external and internal temptations. (Amen)

We request the readers that if they want to benefit from this book in the true sense, they should not read it briefly. In some places, the readers will feel that the subject is repeated; that is, it is not by mistake, but has been kept intentionally so that the matter becomes well remembered by the readers.

Whatever virtues there are in this book are the result of the gift of Allah Almighty, the love of His beloved Prophet Muhammad (peace be upon him) and the compassion of my Sheikh Tariqat Professor Dr. Hafiz Munir Ahmed Khan, may Allah bless him and grant him peace. I pray to Allah Almighty to bestow His mercy and blessings, to give me an understanding of the true meaning of religion, and to enable me to follow the Companions (may Allah be pleased with them) and to make it a treasure for me in the Hereafter. Amen.

{وَمَا تَوْفِيقِيٓ إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ}

(Surah Hud - 88)

(And my success is only with Allah upon Him. I have put my trust in Him, and to Him, I turn.)

Supplicant,

Sikander Naqshbandi *(may Allah forgive him)*

Saturday, 11th Safar al-Muzaffar 1448 AH
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(Ghazwah al-Hind)

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا
فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿٣٩﴾

(Surah Al Anfaal – 39)

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do] (39)

يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۭ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ
صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ
الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿٦٥﴾

(Surah Al Anfaal – 65)

O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of

those who disbelieve, because they (the disbelievers) are people who do not understand. (65)

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

(Surah At Taubah – 41)

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew. (41)

Hadiths Related to the Conquest of India (Ghazwah al-Hind)

These hadiths have been recorded in Sunan al-Nasa'i, Musnad Ahmad ibn Hanbal, Imam al-Bayhaqi's *Sunan al-Kubra* and *Dalail al-Nabuwah*, *al-Mustadrak* by al-Hakim, Imam al-Tabarani's *al-Muajam al-Awsat*, Imam al-Bukhari's *al-Tarikh al-Kabir*, Imam al-Haythami's *Majma' al-Zawaid* and *Jam' al-Jawama'*. Imam Jalal al-Din al-Suruti and Imam al-Minawi also mentioned this hadith in their commentary *Fayd al-Qadir*.

Imam al-Dhahabi mentioned this hadith in *Tarikh al-Islam*, and Imam al-Khatib al-Baghdadi referred to it in *Tarikh Baghdad* and *Sobol al-Huda wa al-Irshad*. Imam Ibn 'Adi included it in *al-Kamil*, and Imam Ibn Kathir narrated it in *al-Nihayah fi al-Fitan wa al-Malahim* and *al-Bidayah wa al-Nihayah*.

Hadith No. 1:

عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ:

(وَعَدَنَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْهِنْدِ، فَإِنْ أَدْرَكْتُهَا أَنْفَقْتُ فِيهَا نَفْسِي وَمَالِي، فَإِنْ أُقْتَلْ كُنْتُ مِنْ أَفْضَلِ الشُّهَدَاءِ، وَإِنْ أَرْجِعْ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ)

It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) promised us the conquest of India. He said: If I live to witness that campaign, I will spend my life and wealth in it. If I am killed, I will be counted among the most virtuous martyrs, and if I return, I will be Abu Hurairah (RA), freed from the Fire.

(Masnad Ahmad bin Hanbal and Sunnan Nisai)

This hadith is narrated with the same wording in *Musnad Imam Ahmad ibn Hanbal* and in Ibn Kathir's *al-Bidayah wa al-Nihayah*. Qadi Muhammad

Shakir, in his commentary and verification of *Musnad Ahmad*, classified this hadith as **Hasan**. Imam al-Nasa'i also recorded it with the same wording in *al-Sunan al-Mujtaba* and *al-Sunan al-Kubra*. Abu Nuaym al-Isfahani and Imam al-Hakim also narrated it. Nuaym ibn Hammad, a teacher of Imam al-Bukhari, mentioned it in *al-Fitan*, and Ibn Abi 'Asim included it in *al-Jihad*. Imam Bukhari narrated it in At-Tarikh-ul-Kabir, Imam Muzzi narrated it in Tahzeeb, and Imam Ibn Hajar Asqalani narrated it in Tahzeeb-ul-Tahzeeb.

Hadith No. 2:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(عِصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ: عِصَابَةٌ تَغْزُو الْهِنْدَ، وَعِصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ)

It is narrated from Hazrat Thawban (RA), the freed slave of the Messenger of Allah (ﷺ), that the Messenger of Allah (ﷺ) said: There will be two groups from my Ummah whom Allah has protected from (the Fire of Hell). One group will attack India and the other group will be with Hazrat Jesus (AS) (in the last days).

(Masnad Ahmad bin Hunbal)
(This hadith has also been narrated by Imam An-Nasa'i in Sunan Al-Kubra)

Hazrat Imam Hammad bin Naeem (RA) (d. 229AH) narrates a narration in Fitan that Hazrat Ka'b (RA) said: A king in Jerusalem will send an army to India, which will conquer it. He will trample the land of the Indian army and take its treasures. He will adorn Jerusalem with this treasure. The kings and chiefs of India will be brought back bound.

Hadith No. 3:

Hazrat Abu Hurairah (RA) narrated: The Messenger of Allah (ﷺ) said: One of your armies will definitely attack India. Allah will grant them victory until their kings are brought in chains. Allah will forgive their sins, then they will return, and when they have to return, they will find Ibn Maryam (AS) in Syria.
(Al-Fitan. Hadith No. 1150)

Hazrat Abu Hurairah (may Allah be pleased with him) wept upon hearing this blessed hadith and said to the Messenger of Allah (ﷺ) in an enthusiastic manner: O Syedi (ﷺ)! Can I tell Hazrat Jesus (peace be upon him) that I am Hazrat Muhammad's (ﷺ) companion? The Messenger of Allah (ﷺ) smiled at this and said: Very difficult, very difficult.

Imam Ahmad bin Hanbal (may Allah be pleased with him) has narrated this hadith in his Musnad Ahmad, and Imam An-Nasa'i (may Allah be pleased with him) has narrated this hadith in his Sunan al-Mujtaba. Sheikh Nasir al-Din al-Albani (may Allah be pleased with him) has declared it authentic. Ibn Abi Hatim (may Allah be pleased with him) has called it a good chain of transmission in his Kitab al-Jihad. Other great scholars include Ibn Adi's Al-Kafi fi Dafa' al-Rijal, Tabarani's Kitab al-Jihad, Al-Muajam al-Awsat, Imam

Bayhaqi's Sunan al-Kubra, Imam Ibn Kathir's Al-Bidayah' wa al-Nihayah', Imam Weilami's Musnad al-Firdaus, Imam Suyuti's Al-Jami' al-Kabir, Imam Munadi's Sharh Fayd al-Qadeer of Al-Jami' al-Kabir, Imam Bukhari's Tarikh al-Kabir, Imam Muzzi's Tarikh al-Kamal, and Imam Ibn Asakir's Tarikh Damascus.

This blessed hadith implies that the status of this group will be the same as that of the companions who participated in the Battle of Badr. Allah Almighty had forgiven all their past and present sins and had written Paradise for them. There were three hundred and thirteen (313) companions in the Battle of Badr, but the number of people who supported Hazrat Jesus (peace be upon him) in the Battle of Hind (India) will not be thousands but millions. Whoever among them is martyred will be among the best of martyrs, and whoever becomes a Ghazi after achieving victory will be considered a paradise before the Day of Judgment.

Imam Bayhaqi (may Allah be pleased with him) after narrating the hadith of Hazrat Abu Hurairah (may Allah be pleased with him) quoted Hazrat Imam Abu Is'haq Fazari (may Allah be pleased with him) as saying that when he heard this blessed hadith, he expressed his wish to Hazrat Abu Dawud (may Allah be pleased with him) that, 'I wish I had the

opportunity to participate in the jihad campaign against India as predicted by the Messenger of Allah (ﷺ) in exchange for the entire life I spent fighting and fighting with the Romans.'
(Sunan al-Kubra)

In view of this wish of Imam Abu Ishaq Fazari, his greatness can be estimated from the dream of Hazrat Fuzail bin Ayyad (ra), which Imam Dhahabi (ra) has narrated in 'Siyar al-Ilam al-Nubla'. He mentions that Hazrat Fuzail bin Ayyad (ra) said that the gathering of the Holy Prophet (ﷺ) is going on and a seat is empty next to him. I considered such an opportunity rare and a privilege and tried to sit in that place, but the Holy Prophet (ﷺ) said! This seat is not empty; this place is reserved for Abu Is'haq Fazari (ra). (Musnad Ahmad, al-Mustadrak, Siyar al-Ilam al-Nubla)

This blessed hadith will be implemented in such a final era that Hazrat Abu Huraira (RA) will not be present at that time. This campaign will take place after the second descent of Hazrat Jesus (AS) and the arrival of Imam Mahdi. The hadiths narrated by the Prophet (ﷺ) regarding Hind (India) clearly prove that the Muslims will first attack Sindh and then attack the rest of India. It is also clear that there will be continuous clashes with the polytheists of India and all these campaigns fall under the category of 'Ghazwa-e-

Hind'. Ghazwa-e-Hind refers to all the wars that Muslims have fought or will continue to fight with the polytheists of India. From the campaign of Muhammad bin Qasim to the attacks of Mahmud Ghaznavi, then Sultan Shahabuddin Muhammad Ghori's war with Raja Prithviraj and Ahmad Shah Abdali's battle of Panipat, all are links in this chain.

Hadith No. 4:

Hazrat Kaab (may Allah be pleased with him) narrated that the Prophet (ﷺ) said: A king of Jerusalem will send an army to India. Those warriors will trample the land of India. They will seize their treasures, and then the king will spend them on the decoration and adornment of Jerusalem. Those armies will present the Indian kings (rulers and commanders) in chains before the king. His fighters will conquer the entire region of the East and the West by the king's order and will remain in India until the emergence of the Antichrist.

This hadith has been narrated by Hazrat Naeem bin Hammad (RA) in 'Al-Fitan'.

Conquest of Jerusalem before India:

From the above hadiths, it is known that Jerusalem will be conquered before the invasion of India and will be liberated from the infidels. Then an army will be sent from there for the army of India. Hazrat Imam Mahdi will send an army for the army of India, and when he returns, Hazrat Jesus (AS) will have descended.

The mujahideen of the Ummah have been waging jihad against the polytheists of India to achieve the good news of the invasion of India, and this will be accomplished by the blessed hand of Imam Mahdi.

Hazrat Artah (RA) said that the Yemeni Caliph who will conquer Constantinople (Istanbul) and Rome will send an army to wage jihad towards India. This Caliph will belong to Banu Hashim. They will carry out the invasion of India, and when they return victorious, Hazrat Jesus (AS) will have been revealed.

Hadith No. 5:

Hazrat Safwan bin Amr (RA) narrated that the Messenger of Allah (ﷺ) said! Some people from my Ummah will fight against India. Allah Almighty will grant them victory until they bring the kings (rulers) of India bound in chains. Allah Almighty will forgive these Mujahideen. When they return to Syria, they will find Hazrat Jesus (AS) there.

(This Hadith has also been narrated by Hazrat Naeem bin Hammad (RA) in 'Al-Fitan')

Opinions of Imam Ibn Kathir, Imam Dhahabi, Allama Haythami, Imam Minawi, Sheikh Albani, etc.

The opinions of the Imams of Hadith and History regarding the narrations of the Ghazwa of Hind (India) are being compiled. It should be noted that the opinions of the Muhadeseen on this subject are diverse: some considered the narrations acceptable, some spoke on the isnads, and some mentioned it as news of the future.

1. Imam Ibn Kathir (774 AH)

Imam Ibn Kathir (ra) has mentioned the conquests of India and these narrations in his famous historical book Al-Bidayah' Wal-Nihayah'.

He writes that the events of jihad by the Muslims towards Hind (India) took place, and he described the conquest of Sindh, etc. in the context of history.

He does not bring the narrations of the Ghazwa of India into a separate chapter in great detail as a topic of signs of the Day of Judgment.

He highlights historical events (especially the conquest of Sindh) more.

For them, the principles of hadith are fundamental to the authenticity of hadith.

Ibn Kathir mentioned the conquest of India as a historical possibility, but did not definitely determine any specific future event.

2. Imam Dhahabi (748 AH)

Imam Dhahabi (ra) has mentioned some narrators and narrations related to India in his books.

Imam Dhahabi (ra) was a critic of chains of transmission. Before accepting a narration, he looked at:

- the judgment of the narrators
- the integrity
- the connection of the chain of transmission

There is no explicit statement from him regarding the narrations about the conquest of India that all narrations are authentic, or all are weak.

Scholars have discussed the chains of transmission of some narrations from Hazrat Abu Hurairah (RA).

Dhahabi's (ra) general approach was not to accept weak chains of transmission.

3. Allama Haithami (807 AH)

Nooruddin Ali bin Abi Bakr Al-Haithami narrated the narration of Hazrat Thawban (RA) in Majma' Al-Zawaid.

Narration:

عِصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ: عِصَابَةٌ تَغْزُو الْهِنْدَ«...

رواه أحمد والبزار والطبراني ورجال أحمد رجال الصحيح

"Two bands from my nation, Allah has saved them from the Fire: a band that will invade India…"

Allama Haythami's (ra) ruling: According to him, this is a strong narration in terms of the men of narration.

4. Imam Minawi (RA) (1031 AH)

Abdul Raouf Al-Minawi (ra) explained the narration of the invasion of Hind (India) in Faiz Al-Qadeer's Sharh Al-Jami' Al-Sagheer.

He writes:

- "Hind" refers to the famous region of India.
- The hadith mentions a group that will wage jihad there.
- It mentions virtue and reward.

Imam Minawi (ra) does not consider this hadith to be simply baseless, but rather takes it as a hadith worthy of explanation.

5. Sheikh Nasir al-Din al-Albani (ra)

(1420 AH)

Muhammad Nasir al-Din al-Albani (ra) has specifically discussed the narrations of the invasion of India.

The hadith of Thawban: He declared it Hasan based on some methods.

According to him: The narration of "....عصابتان من أمتي." is acceptable.

The hadith of Hazrat Abu Hurairah (RA): He spoke on its chain of transmission and did not consider it a strong hadith.

6. Hafiz Ibn Hajar Asqalani (852 AH)

Ibn Hajar Asqalani (ra) also accepted the general meaning of jihad towards India, but did not give equal status to every narration.

He said it is necessary to investigate the chain of transmission even in the matter of virtues and trials.

A weak narration cannot be considered equal to a sound hadith.

Overall conclusion, Scholarly position

Ibn Kathir (ra) mentioned historical events but did not make a definitive determination.

Dhahabi (ra) was cautious regarding the chain of transmission and spoke on some topics.

Haithami (ra) considered the narrators of the narration of Hazrat Thawban (RA) to be strong.

Minawi (ra) considered the hadith worthy of explanation and credibility.

Albani (ra) considered the narration of Hazrat Thawban (RA) to be Hasan, and spoke on the narration of Hazrat Abu Hurairah (RA).

Ibn Hajar (ra) was cautious according to the principles of hadith.

The most important thing: According to the scholars of hadith, the strongest narration is generally considered to be the hadith of Hazrat Thawban (RA):

"Two bands from my nation, Allah has preserved them from the fire: a band that conquered India..."

While there is a lot of disagreement about the narration of Hazrat Abu Hurairah (RA).

Good news for those who will invade Hind (India) with Imam Mahdi:

1. India will be completely and permanently under the control of Muslims.

2. Allah Almighty will forgive all the sins of these Mujahideen.

3. The Mujahideen will receive an abundance of booty with which they will build and decorate Baitul-Maqdus.

4. The kings of India will be bound in chains and presented before Imam Mahdi.

5. That army will stay in India for as long as it wants, then this army will go to Syria and join the army of Hazrat Isa (AS).

6. This army will have the privilege of fighting the two groups of Dajjal.

7. They will conquer whatever is between the East and the West. The promise of (ليظهره على دين كله) will be fulfilled.

8. The martyrs of this group will be the best martyrs, and the conquerors of this army will be given the good news of liberation from Hell.

Has the invasion of India taken place?

Some historians believe that the invasion of India has taken place, and at different times different Muslim conquerors have been trampling the land of India. Since the time of the Companions (RA) till today, all the wars fought by Muslims against the polytheists of India are included in this good news. According to the authentic hadiths, its completion will be at the hands of Hazrat Imam Mahdi.

After quoting the hadith regarding the invasion of India, Imam Ibn Kathir (may Allah be pleased with him) says that the Muslims invaded India in 44AH during the caliphate of Hazrat Ameer Muawiyah bin Abu Sufyan (may Allah be pleased with him) and achieved many successes but did not get the chance to conquer it completely.

Sultan Mahmud Ghaznavi (may Allah be pleased with him) launched seventeen (17) attacks on India, broke the idols of Somnath, the largest temple in India, and obtained a lot of booty. Apart from these, Muslim kings and Rajas continued to invade India at different times to conquer it.

Campaigns on the land of India:

The land of India is blessed with the fact that Abu al-Bishr Hazrat Adam (AS) was the first to set foot here. The message of Islam had reached India during the lifetime of the Holy Prophet (ﷺ). Even before Islam, the people of India had relations with Arab traders. Arab traders used to bring their goods to the ports of Sindh and Malabar for the purpose of trade. It is narrated that the Raja of Malabar, 'Chakravarti Farmas', saw the miracle of the splitting of the moon. He himself accepted Islam by making his son his deputy.

Imam Hakim (may Allah be pleased with him) has narrated a narration from Hazrat Abu Saeed Khudri (may Allah be pleased with him) in his book 'Al-Mustadrak' in which he said that the king of India sent a vessel to the Messenger of Allah (ﷺ) containing ginger. The Messenger of Allah (ﷺ) divided it among his companions and gave me a piece of it.

The good news of the conquest of India has been mentioned with great emphasis in the Hadiths, which is why attempts have been made to invade India since the time of the Companions (may Allah be pleased with them). According to Mohaqiq Balazri, the expedition to India began during the time of

Ameer-ul-Mominin Hazrat Umar Farooq (may Allah be pleased with them). After them, during the Caliphate of Hazrat Uthman bin Affan (RA), before attacking India, Muslim spies were sent there to assess the situation and adopt a war strategy accordingly. Hazrat Uthman Ghani (RA) prepared a fleet and sent it to attack India. This ship reached Thana port, which is located on the border of Gujarat and Kokan-Bombay.
(History of Sindh by Allama Syed Sulaiman Nadvi)

Hazrat Uthman Ghani (RA) then made Mughirah bin Al-Ass (RA) the commander and sent another army to attack Sindh by sea, which reached Debal and fought with the Raja there. This army defeated the enemy, obtained a lot of booty and returned on the way to Bahrain.
(History of Sindh by Allama Syed Sulaiman Nadvi)

The third Caliph Hazrat Uthman (RA) appointed Abdullah bin Amir (RA) as the governor of Iraq. After conquering Iran in 22 AH / 346 AD, Sindh was attacked by land. Abdullah bin Amir bin Rabi' (RA) occupied 'Karman' and moved towards Sistan. The ruler of Sistan, Marzban, accepted his obedience and attacked Makran. The Raja of Makran, Raitel, sought help from the Raja of Sindh. The armies of Makran and Sindh fought the Muslims together, but

the combined army of the two Muslim forces defeated them and captured their entire territory. The Raja of Sindh helped the Raja of Makran and earned the enmity of the Muslims.

When the government of Sistan came into the hands of Rabi' bin Ziyad, he attacked one after another and conquered various forts and cities, including the fort of Zaliq, the city of Kirkuyya, the city of Zasht, Nashrud, Sherwaz and the fort of Zaranj, all of which were under the control of India.

After Rabi' bin Ziyad, Abdur Rahman bin Samra (a companion of the Prophet) became the ruler of Sistan. He also advanced towards India and captured many areas. After Zaranj, they conquered the regions of Khaj and Dawan. After that, they conquered the regions of Kabul, Zabulistan (Ghazni) and Kandahar.

During the caliphate of Amirul Momineen Hazrat Ali Murtaza (RA), with the permission of Hazrat Ali (RA), Harith bin Murrah attacked a region in India and achieved success. Harith bin Murrah was martyred while fighting at Qayqan, which was part of Sindh. In 39 AH / 659 CE, Ziyad was made the ruler of this region. According to Imam Ibn Nahas (RA), he had conquered the regions of Makran and Qandabil.
(Futuh al-Baldan, Mashari' al-Ashwaq)

In 40 AH / 660 CE, after the martyrdom of Hazrat Ali (RA), Hazrat Amir Muawiyah (RA) became the Caliph and appointed Abdullah bin Amir (RA) as the ruler of Basra. He had also held this position during the reign of Hazrat Uthman Ghani (RA). He sent Rashid bin Umar to the borders of India. He carried out some operations there, but there was no war.

In 42 AH / 662 CE, after Hazrat Harith bin Murrah, Hazrat Mahlab bin Abi Safra continued to attack India and achieved martyrdom. It is mentioned in Tarikh-e-Farishta that in 44 AH/664 CE, Hazrat Ameer Muawiyah (RA) appointed Ziyad bin Abiyyah as the governor of Basra, Khorasan and Sistan. In the same year, on the orders of Ziyad bin Abiyyah, Abdur Rahman bin Rabiyyah conquered Kabul and most of the people there accepted Islam. Some time after the conquest of Kabul, the famous Arab Mujahid Ameer Muhallab bin Abi Safra came to Kabul and Zabul via the route of Merv and from there entered India via the Khaybar Pass for the purpose of Jihad. (Sunan al-Nasa'i, al-Misbah, Musnad of Imam Ahmad bin Hanbal (RA)

During the reign of the Umayyad Caliph Walid bin Abdul Malik, when Hajjaj bin Yusuf was appointed as the supreme ruler of the eastern countries, he appointed Saeed bin Aslam bin Zura'a al-Kilabi as the

ruler of Makran and the border of Sindh. During this period, a famous Arab chieftain, Muhammad Alafi, who belonged to the Banu Asar tribe, rebelled and escaped with five hundred horsemen, reached Sindh via Oman, and continued to work as a tool of the infidel rulers of Sindh. He also helped Raja Dahir of Sindh a lot; his people had killed Saeed bin Aslam, the governor appointed by Hajjaj bin Yusuf, who had fled after killing him and sought refuge with Raja Dahir. Raja Dahir had earned the enmity of the Muslims by sheltering the rebels and murderers of the Islamic Empire. This was the reason why Hajjaj bin Yusuf was very angry with the ruler of Sindh. He was trying to end this sedition.

In 86 AH, the Umayyad ruler Hajjaj bin Yusuf sent an army under the leadership of Muhammad Haroon to Makran. This army defeated the Raja there and conquered Makran. From that time on, the regular spread of Islam in Sindh had begun.

During the reign of the Umayyad Caliph Walid bin Abdul Malik, the Umayyad governor Hajjaj bin Yusuf sent a few ships to Lanka, which were to travel along the coast of India, loaded with gifts and trade goods. Among them were the Muslim pilgrims, as well as the women and children of Arab merchants who had died in Lanka. Raja Dahir bin Zaifa plundered the

merchandise of these Muslims at the port of Debal and took all these merchants, including women and children, as prisoners. One of these Muslim women wrote a letter to Hajjaj bin Yusuf for help. Hajjaj bin Yusuf, with the permission of the Caliph, prepared an army under the leadership of Ubaidullah bin Naban and sent it to teach Raja Dahir a lesson and to free his prisoners. This army faced Raja Dahir's army at Debal; the commander was martyred, and there was no success. Then Badil bin Taffeta al-Bijli was sent to Debal with an army, but unfortunately his horse broke down, and the enemy surrounded him and killed him. He did not succeed. Immediately, Hajjaj bin Yusuf prepared another army and sent his cousin Imad al-Din Muhammad bin Qasim as the commander, who was seventeen (17) years old and living in Iran at that time. This army included six thousand Mujahids, and later more warriors joined them on the way. This incident is from 93 AH; this army faced a large and warlike army of Raja Dahir. In this battle, catapults were used, and Allah Almighty granted the Muslims victory, and Raja Dahir was killed. (Tarikh Farishta)

Muhammad bin Qasim reached Debal on Friday in 29 AH / 117 AD, passing through Makran and Armen Bela from Shiraz. Debal was famous as the city of idols. Muhammad bin Qasim gave the first Friday sermon in India and laid the foundation of a Masjid.

In Rajab 39 AH / April 217 AD, Muhammad bin Qasim conquered Niron, Sivastan, and Qila Ishihara from Debal, crossed the Indus River and came to fight Raja Dahir. On 1st Ramadan 93 AH / 14th June 712 AD, the battle with Raja Dahir began, which lasted seven days. Raja Dahir's army was sixty thousand, and the Islamic army was fifteen thousand. Raja Dahir's army was defeated, and he was killed in this battle. Many soldiers were taken prisoner, and a large amount of booty was obtained. This was divided among the soldiers, and the remaining goods were confiscated.

He was sent to the court of the Caliphate. After this, Muhammad bin Qasim conquered major cities like Brahmanabad, Aroor, Sikka and Multan. A large secret treasure was also seized from Multan. Muhammad bin Qasim sent an army under the leadership of Muhammad bin Musab to Sadusan. The people here were so afraid that through some priests they made peace with the Muslims and thus this area also came under the control of the Muslims without fighting. When Muhammad bin Musab returned from this campaign, he was accompanied by four thousand Jats (a nation) who joined the Muslim army. Muhammad bin Qasim, the commander of the Muslim army, crossed the Indus River near Talhat and occupied this area. A large area of India became part of the Islamic empire.

Muhammad bin Qasim advanced from Multan to Kashmir, where, after inspecting it, he strengthened the border posts. Now he was preparing to attack Qanooj when Hajjaj bin Yusuf died in Shawwal 95 AH / June 714 AD. Muhammad bin Qasim was working under Hajjaj bin Yusuf. After Hajjaj's death, he had to wait to see who the new ruler would be and what orders he would receive for his next steps. While he was waiting, Caliph Walid bin Abdul Malik also died in Jumada II 96 AH / 715 AD. After him, his brother Salman bin Abdul Malik became the Caliph.

Salman bin Abdul Malik, out of personal grudge, deposed all the governors of Hajjaj and ordered them to be arrested and presented before the Caliph. Muhammad bin Qasim was the cousin of Hajjaj bin Yusuf, so he was especially targeted. He, who was the governor of Sindh, was deposed, put in chains and thrown in the prison of Wasit. In his place, Yazid bin Abi Kabsa was made the governor of Sindh. Muhammad bin Qasim was tortured and martyred in prison. The world's greatest general and conqueror of Sindh surrendered his life to the Almighty in a state of helplessness. (انا لله و انا اليه راجعون)

The areas that Muhammad bin Qasim conquered and established his government were bounded by the Jhelum River in the north, which included the

lowlands of Kashmir, and the Kabul Mountain Range. In the northwest, it ended with the Helmand River. In the southwest, the border between Iran and Sindh was at the point where the island of Ghoshur in Makran is located in front of the coast. To the south, the Arabian Sea and the Gulf of Kutch in the southeast, and the borders of Rajputana and Jaisalmer in the east met. That is, at that time, the entire Northwestern Province, the Punjab region, the area of Afghanistan up to the Helmand River, all of Balochistan and the present Sindh, except for the area up to the border of Jodhpur, were called Sindh.

Allama Ibn Kathir (may Allah be pleased with him) has written about Muhammad bin Qasim's army that it included a large number of great scholars, saints, great sheikhs and followers. The presence of such a large number of scholars and people of Allah in an army indicates a big goal, which could certainly be the invasion of India.

After the death of Salman bin Abdul Malik, Hazrat Umar bin Abdul Aziz (ra) became the Caliph. His reign was from 99 AH to 101 AH. His caliphate was in the style of the Rightly Guided Caliphate (خلافت راشدہ); the purpose of his conquests was not to capture territories and accumulate wealth. He wrote letters of preaching to various kings and rulers of India. The

kings of India had come to know about his morals and customs. They responded positively to his letters, and many rulers and kings converted to Islam and took Islamic names. Raja Dahir's son 'Jitha' also converted to Islam.

After the death of Hazrat Umar bin Abdul Aziz (ra), the remaining Umayyad caliphs continued to visit Sindh as governors during the reign of the Caliphate, but no unusual or noteworthy incident occurred. During the reign of Hisham bin Abdul Malik (105 or 125 AH), Junaid bin Abdul Rahman al-Marri became the governor of Sindh. He was a very courageous, brave and generous man. He planned to consolidate his control over Sindh and conquer other areas. So, he sent an army of Ujjain and an army of Dhabib bin Murrah to Malouda. According to Allama Balazari, they obtained a lot of booty from there, but they could not conquer this area. The last Umayyad governor was Mansur bin Jamhur al-Kalbi, who came to Sindh during the reign of Marwan al-Himar (127 AH - 132 AH), and historians have written that the city of 'Mansoura' was inhabited by him. During the governorship of Mansur, the Umayyad Caliphate came to an end. When the Abbasids came to power in 132 AH, they appointed their governors in Sindh.

The bravest and most capable of the Abbasid governors of Sindh was Hisham bin Amr Taghlib. The first thing he did was to recapture the areas that had been lost to the Muslims due to sedition. He prepared an army with boats and attacked Kandahar near Bharuch and captured it. In addition, he invaded Kashmir and obtained a lot of booty. Until the time of Mamun Rashid, the Muslim control over Sindh was very strong. During the time of Mu'tasim Billah, there was a split among the Muslims and the Nizaris, and Yemenis became enemies of each other. At that time, the governor of Sindh was Imran bin Musa. Imran's sympathies were with the Yemenis, which made the Nizaris angry with him. Then a third group, the Hubaris, arose. Umar bin Abdul Aziz Hubari overthrew Imran bin Musa and seized power.

The Hubari government began in 240AH. In 290AH, a family of Multan, the Banu Samah, declared their independence. Multan and Mansouri were divided into two independent states.

The first caravan to enter India from northwestern India was that of Amir Sabkatgin. His arrival was due to the instigation of Raja Jaypal, the ruler of Punjab, Peshawar and Kabul. He had started planning to attack Amir Sabkatgin's state and had advanced

towards the Islamic Empire with an army of elephants in 369 AH / 979 AD. When Amir Sabkatgin received news of this attack, he confronted him with his army at Tagan. After several days of fierce fighting, Raja Jaypal requested peace. Amir Sabkatgin's talented son, Mahmud Ghaznavi, also participated in this war, and he was of the opinion that the peace offer should not be accepted. But when he came to know that these Rajputs were very stubborn and would not accept peace, and when they considered their defeat certain, they killed their women and children with their own hands and set fire to all their property and belongings, Mahmud Ghaznavi agreed to make peace.

The terms of peace were agreed upon, and Raja Jaypal returned to Lahore. He reneged on the indemnity that had been agreed upon in the terms of peace. When Amir Sabuktagin sent his representatives to Lahore to demand indemnity from him, Raja Jaypal imprisoned them. He sent a message to Amir Sabuktagin that I will not release your messengers until you release my prisoners. When Amir Sabuktagin received his message, he became very angry and set out to attack India with a large army. Raja Jaypal had also prepared a large army in collaboration with other Hindu kings of the region. The kings of Delhi, Kalinger and Kannauj provided full

military and financial support to Jaypal. The two armies lined up in front of each other on the outskirts of Peshawar. Jaypal's allied army included one hundred thousand cavalry and countless infantry. Seeing such a large army, Amir Sabuktagin made a stirring speech, which increased the excitement and enthusiasm in his army. Amir Sabuktagin's army attacked Jaypal's army fiercely. After a fierce battle, Jaypal's army was defeated, and his soldiers started running here and there in dismay. Jaypal tried to gather his soldiers and fight back, but they were defeated. Amir Sabuktagin took control of the entire area of Kabul and Peshawar. Amir Sabuktagin left one of his deputies with a cavalry force of two thousand in Peshawar and left for Ghazni. The Afghan and Khalji deserters of this area had accepted the obedience of Amir Sabuktagin and were loyal to the Islamic Empire.

After ruling for twenty (20) years, Amir Nasiruddin Sabuktagin died in 387 AH / 997 AD at the age of fifty-six (56) in Termez near Balkh and was buried in Ghazni.

At the time of Amir Sabkatgin's death, his eldest son Sultan Mahmud Ghaznavi was in Nishapur. According to the deceased's will, Amir Ismail succeeded his father in Balkh. Despite his efforts, the situation there was not under his control. His grip on

the army and the subjects was loosening. Sultan Mahmud Ghaznavi took over the administration there as well.

Sultan Mahmud Ghaznavi (357 AH - 421 AH) had undertaken the Ghazwa of Hind (India). To implement his intention, he came from Ghazni to Peshawar in Shawwal 391 AH / 1001 AD with an army of ten thousand. Here, after a fierce battle with the uncouth companions of Raja Jaypal, he completely conquered Peshawar and returned to Ghazni with a lot of booty and goods. Two years later, he again turned to India and conquered many parts of India, acquiring countless wealth and riches. With this money, he built a magnificent Masjid in Ghazni, which was marvellous in its beauty. There was also a magnificent madrasa with the masjid, and a library was also built in which rare and precious books were collected.

There lived a Hindu king at Bhaliya near Multan. His name was Yahir Rai. He was a very arrogant and cruel ruler. He neither cared about Sultan Mahmud nor did he look at Raja Jaypal. In 395 AH, the Sultan attacked Bhaliya. The battle lasted for several days. During this time, the Sultan killed Yahir Rai and his army was defeated. In the second year, the Sultan attacked Abul-Fath, a Raja of Multan, to punish him

for his treachery. He requested Anand Lal for help. Anand Lal reached Peshawar from Lahore to block the Sultan's path. The Sultan fought Anand Lal, and Anand Lal was defeated and fled to Kashmir. After defeating Anand Lal, the Sultan set off for Multan and returned to Ghazni, putting Abu-Fath to death.

In 339 AH, Sultan Mahmud of Ghazni again attacked India with a large army. During this time, Anand Lal was planning to gather his scattered army, collect more war material and equipment, and attack the Sultan. He had made arrangements with other kings and convinced them to help him. So, the kings of Ujjain, Gwalior, Kalinjar, Kannauj, Delhi and Ajmer openly helped him. The two armies met face to face near Peshawar. There was also great enthusiasm among the Hindus of that area. The women there sold their ornaments to help the Hindu army. And the women who were poor or did not have ornaments collected money by spinning the spinning wheel and doing labour and bought necessary things from them and distributed them among the people of his army. When the Sultan came to know about the preparation of the Hindu army and the enthusiasm of the people there, he acted with great caution and foresight. He ordered that trenches be dug on both sides of the army so that an attack could not be made from that side. Then a thousand archers

advanced from the front and reached the enemy army, raining arrows. The enemy army attacked the Muslim army from the front and sides, and many Hindu warriors crossed the trenches and attacked, and a pitched battle took place. A large number of Muslims were killed in this battle. The Muslim army was in a state of retreat. By chance, Anand Pal's elephant got scared due to the noise of the battle and ran towards the return. As a result, the Hindu soldiers thought the king was scared and running back. Cowardice arose within them, and they also started running away from the battlefield. The Muslim soldiers chased them and killed about eight thousand soldiers from the fleeing army. Sultan Mahmud won this battle.

After this victory, the Sultan decided to move forward and set out to conquer the Bhim Fort of Nagarkot (Kangra District). This fort was built on the top of a mountain during the time of Raja Bhim. This fort used to keep valuable goods, wealth, nobles, and jewels, which were sent as offerings by various kings. The Sultan laid siege to the fort. The fort's inhabitants, fed up with the siege, opened the fort's gate within three days. Mahmud Ghazni killed all the people in the fort and seized all the wealth of the fort that had been accumulated since the time of Raja Bhim and sent all

the goods to Ghazni. The conquest of Kangra took place in 401 AH / 1010 AD.

In 405 AH / 1014 AD, Sultan Mahmud Ghazni attacked Thanesar and demolished the temples and idols here. Sultan Mahmud Ghazni planned to conquer Delhi and advised his advisors to capture Punjab before conquering Delhi. But due to the agreement with Anand Pal, Sultan Mahmud did not consider it appropriate to do so, and he returned to Ghazni.

In 406 AH, Mahmud Ghazni reached the borders of Kashmir to conquer Kashmir and besieged the fort of Loh Kot, which was on a high place and was very strong. It was a season of severe cold and snowfall. After besieging it for a few days, he realized that he could not besiege the fort for a long time in this severe weather, so he ended the siege and returned to Ghazni.

409 AH, Mahmud Ghazni led an army to Kannauj and attacked the strong fort of Raja Jaypal. Raja Jaypal did not have the courage to fight and sent a message of peace and pledged obedience and submission. It is also mentioned in one narration that he became a Muslim. After staying in Kannauj for three days, he returned home.

Imam Dhahabi (may Allah be pleased with him) says! Sultan Mahmud Ghazni (may Allah be pleased with him) had made it his duty to attack India every year until he conquered it. So, he conquered a vast area of India. The Somnath region was a stronghold of Hindus. The idol of the temple there was worshipped by Hindus a lot, and they believed that this deity gives life and death. People from different areas and cities used to visit this idol and worship it. In 415 AH / 1024 AD, the battle of Somnath took place. Sultan Mahmud Ghaznavi broke this idol into pieces, which, according to his belief, gave a body to every soul.

Before the conquest of Somnath, Sultan Mahmud Ghaznavi (RA) came to the service of Hazrat Abu al-Hasan Kharkani (RA) to get him to pray and gain spiritual strength. Hazrat Sheikh Abu al-Hasan Kharkani (RA) presented him with his robe. After returning from the meeting with Hazrat Kharkani (RA), Sultan Mahmud Ghaznavi (RA) kept the robe very carefully. At the time when Mahmud Ghaznavi attacked India

Then he was afraid that the Hindu army might overpower the Muslims. At that time, in a state of anxiety, Sultan Mahmud took the robe given to him by Hazrat Abu al-Han Kharqani (RA) and fell into prostration and started praying to Allah Almighty:

O Allah! With the charity of the owner of this robe, grant me victory over these Hindus. I intend to distribute the spoils obtained from here among the poor, needy and orphans.

Historians have written that as soon as he prayed this prayer, black clouds rose from a part of the sky and covered the entire sky. The thunder and lightning of the clouds made the Hindu army afraid and worried. Two opinions arose among them: whether to fight or to return. Due to this debate, Prem Dev took his army from Pattan (Nehrwala) and returned. His army was defeated, while the Muslim army was victorious.
(Tarih Farishta)

Sultan Mahmud Ghazni ruled for thirty-five (35) years and conquered a large area of India from Kashmir to Kannauj, and there was no power left that could compete with the Muslims. Sultan Mahmud Ghazni died on 23rd Rabi 'ul-Thani 421 AH/5th May 1030 CE and was buried in Qasr Feroz in Ghazni. Mahmud Ghazni was about sixty years old at the time of his death.

After Sultan Mahmud Ghazni, Shahabuddin Ghori attacked India and defeated Raja Prithviraj to establish his government. Shahabuddin Ghori

conquered a large area of India very quickly, but he lacked the people who could manage and organize these areas, due to which rebellions, seditions, and riots broke out in these areas, and the Sultan had to suffer a lot of losses.

In 1206AD, Sultan Shahabuddin Ghori himself came to India to crush the rebellions and regained control to a large extent. After crushing the rebellions, when Shahabuddin Ghori was returning, an Ismaili atheist with his army attacked the Sultan's army at a place called Wameek on the banks of the Jhelum River. Sultan Shahabuddin Ghori was killed in this sudden attack. Historians have described the death of Sultan Shahabuddin Ghori as a great tragedy.

Haji Dabir Jawzjani writes a narration that once the Messenger of Allah (ﷺ) was asked when the Hour would come. He (ﷺ) said!

''ستکون علی راس ستمائه و شی'' Some six hundred years later, the historian then writes that Ghori died in 602 AH. On this basis, it was understood that the death of Shahabuddin Ghori was the first sign of the Hour. Immediately after his death, Genghis Khan's attacks began in that same year.

At the same time, Hazrat Khwaja Moinuddin Chishti (ra) and other Sufia Karam were working to promote and propagate Islam in India and were converting thousands of people to Islam. Muslims ruled India for eight hundred years. After the fall of the Mughal Empire, India was occupied by the British. The real reason for the decline of Muslims was distance from religion, mutual resentment and treachery, and luxury. Allah Almighty's law of rise and fall regarding humans remains the same. He gave the Children of Israel three heavenly books, the Torah, the Psalms, and the Gospel. Except for the eleven prophets from the descendants of Hazrat Ibrahim (peace be upon him), all the prophets were sent to the Children of Israel. Allah Almighty also blessed them with knowledge and wisdom. But they exceeded the limits set by Allah Almighty and disobeyed the messengers, so Allah Almighty imposed humiliation, disgrace, need, and poverty on them. Muslims in India also faced similar situations due to which they had to suffer decline and humiliation. Muslims did not learn any lesson from the Crusades, the Tatar atrocities, the fall of Spain and Baghdad, abandoned jihad and adopted a life of alcoholism and youth, neglect and worldly luxury, which brought them to the brink of destruction.

After the death of Aurangzeb Alamgir, the Mughal emperor of India in 1707, twenty-two (22) kings came who could not do anything noteworthy due to their confusion and desire to live a life of luxury. Due to the weakness of the center, rebellions arose. Due to the lack of timely redress for these rebellions, the king's control continued to decrease, and the Marathas, Rohillas, Sikhs and other usurpers started attacking. The Portuguese had started coming to India from the fifteenth century. After them, the French and the British also started coming during the reign of Emperor Jahangir. The British, with the permission of King Jahangir, started calling their priests to India and started regular Christian missions, due to which many people converted to Christianity. King James I of Britain appointed Sir Thomas Roe as his ambassador to India in 1615AD.

Once a woman in the royal palace fell ill. The king gave her every kind of treatment, but she could not recover. The king was disappointed with her health and very worried about her declining health. When the ambassador of Haryana came to know about her illness, he asked the king for permission to treat her. The king was forced to do everything he could to cure this woman. He gave permission to the ambassador. He started treating her through English doctors, and gradually her illness ended, and she

recovered completely. The king wanted to call Sir Thomas Rowe and reward him with gifts and honours, but he told the king that instead of gold and silver, he had a request from him, and he asked him to accept it. The king said, "Say, I am ready." He asked the king that you have done me many favours before, and if you fulfill it, not only me but my entire nation will get the opportunity to benefit. In this way, instead of gold and silver rewards, he obtained permission for the East India Company to trade in India. The effect of this was that within two years, five strong centers of the British were established in the Mughal Empire at Agra, Ahmedabad, Burhanpur, Bahruj and Surat. Sir Thomas Rowe had obtained from King Jahangir those facilities for the British that the Portuguese and Dutch companies did not have. The British gradually succeeded in strengthening their position in India, and due to their conspiracies, the lack of courage of the Muslim rulers and the treachery of the Muslims, they succeeded in overthrowing the Muslim government.

Tipu Sultan, the last rock of the Muslims in India, fought the British by showing the essence of bravery and manliness, but due to the traitors, he faced defeat at Seringapatam and attained the status of martyrdom.

Immediately after occupying India, the British started the work of eliminating the spirit of jihad among the Muslims. After the demise of Tipu Sultan of Mysore and Siraj-ud-Daulah of Bengal, there was no leader who could fight the British. Christian missionaries started the work of dividing the Muslims into different sects with vigour. They entangled the Muslims in an ideological war among themselves.

Hadiths began to be denied, the connection of the Holy Quran with Hazrat Muhammad ﷺ was severed, and arbitrary interpretations were made for special purposes. Muslims were encouraged to accept British rule and teach them the manners of slavery. Christian preachers were also actively engaged in their work and, to some extent, succeeded in making Muslims apostates. Incidents of insults to the Holy Quran and the Messenger of Allah (ﷺ) began to emerge. Groups of jihad deniers were formed to destroy the spirit of jihad so that Muslims would be mentally prepared for eternal slavery by the British. False prophets and false Imam Mahdi claimants emerged. Conspiracies began to distort the true nature of Islam. Instead of following the truth, Muslims were involved in petty discussions; Muslims started fighting among

themselves. The unity of Muslims was lost. The mercy of Allah Almighty

Scholars, Sufis and Muslim intellectuals fought bravely on the ideological front. Muslims had accepted political slavery and the spirit of Jihad by the pen and the tongue had also weakened within them. At the same time, when the Ottoman Empire fell, Muslims all over the world fell into extreme degradation. The government had passed a law to keep religion and politics separate.

The Messenger of Allah (ﷺ) had described all the events that were going to happen until the Day of Judgment in his blessed life so that people could protect their faith from the trials that would occur in the future. They could protect themselves and the people of Islam by remaining steadfast in trials and tribulations.

Hazrat Imam Muslim (may Allah be pleased with him) narrated! Hazrat Amr bin Hatib (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) led us in the Fajr prayer and sat on the pulpit and then addressed us until it was time for the Zuhr prayer. Then he (peace be upon him) came down and offered the Zuhr prayer. Then he

ascended the pulpit and addressed us until the time for the afternoon prayer. Then he descended and prayed the afternoon prayer. He ascended the pulpit and addressed us until the sun set. Then he informed us of what had happened and what was to happen. So, the most knowledgeable of us is the one who remembers it the most. (Sahih Muslim)

It was narrated from Thawban that the Messenger of Allah (ﷺ) said: Indeed, Allah has encompassed the whole earth for me, and I have seen its east and west. And the land that was encompassed for me will soon be the domain of my nation, and I was given two treasures, red and white. I asked my Lord for my nation not to be destroyed with famine and not to be overpowered by an enemy other than those who would kill them all. And indeed, my Lord said:

O Muhammad (ﷺ)! When I decide, it cannot be reversed, and I have decided for your Ummah that I will not destroy them with famine and that I will not impose on them any enemy besides them who will spare their lives even if all the people of the earth gather against them. Yes, some of this Ummah will kill some, and some will imprison others.
(Sahih Muslim)

Ghazwah Hind

The Muslim Ummah will continue to attack India so that they can share in the good news that Allah Almighty has given to the Mujahideen who attack India. The Mujahideen who will be martyred in this war will be counted among the best of martyrs, and the Mujahideen who will return as Ghazi will have all their sins forgiven.

In the light of authentic hadiths, it is known that the completion of the Ghazwa-e-Hind will be through the blessed hand of Imam Mahdi. In which the kings of India will be brought in chains and presented before him. India will be completely under the control of the Muslims.

Hindu traditions:

Among the situations mentioned in Hindu religious books is that the dirt will be washed away. The government of true religion will be established. The guru of religion will be a true servant of God (Chen Basavaishwar); disbelief will be eradicated; the worship of stone idols will stop. He will set the world on fire; the true servant of God (Chen Basavaishwar) will distribute the wealth of Tripti and Termali in Hampe. (Tripti and Termali are the wealth of the famous temples of South India, which is stored in the basements of the temples in billions) Brahmins will be fed meat, the Kashi lingam will be broken, and the goddess of Sri-shul will be broken. Vali's treasure will be taken out and thrown into the field (this is the looted wealth of Ravana and Vali which is buried at the place of Hampe), the amount of which is said to be one Padma to three Padma.
(Kanari Veer Brah-maya. Page 2)

The world will not see any good in the time of the true servant of God (Chen Basavaishwar). He will come armed with an army of twelve lakhs. He will march to Eastern Chandragiri (Tripathi) along with the Khans. He will extract the treasures of Tirmalish in Srigiri; the Khans of Rome will come along. Hemu Khan will break the fast; the Khans of the North will come. The

world will be turned upside down; the eight directions will be turned upside down. All the flags will gather in Hampe. The time will come to extract the treasure of the Lord. Saying Allah, Allah, all the Khans will spontaneously pounce on Lachi Devi to extract the wealth)
(Chen Basavaishwar's Lagan, Sharan Leela Murta, old version)

The Turks (Muslims) will enter the temple of Tripathi. They will get a lot of wealth from there. In three hours, they will build big domes and tombs.
(Putler Veer Brahma)

Sri Guru Chan Basavaishwar (true servant of Allah), King of Rome (Turkish Muslim King). Muslims of Russia will get nine (9). The rulers will together take out an incalculable amount of wealth from one Padam to three Padam from the treasury there. Politics and religion will both run together.
(Akhand Mani)

Eighty-five thousand (85000) masochistic Pathans riding on horses will cross the big river (River Indus) and enter the tank. They will break the idols of the goddess Hari-Har, destroy the pilgrimages and their holy places. The Muslim army will fight loudly, shouting (Allahu Akbar). No one will be able to compete with

them. Like insects, the Muslim army will enter Tirupati. They will enter the temple of Sri Venkatesan, break the idol and take out the treasure.
(Kottakkal Bispo)

Pandit Shri Ram Acharya writes in his book 'Akhand Jyoti'. There is evidence that the time has come for a change of era. The era of trials is now being said goodbye to and is being replaced by an era that can be called Satya Yog (the true era). According to the figures given in the Manu Smriti, Langa Purana and Bhagavad Gita, the calculations show that the present era is a period of crisis. Looking at all these figures, it may be exactly in those days when the era should be changed.

(Reference: (اگر اب بھی نہ جاگے تو) Agar Ab bhi na jage to by Maulana Shams Naveed Usman)
(When India will be conquered by Tausif Ahmed Khan))

(Ghazwaat) Invasions and Wars

During the life of the Holy Prophet (ﷺ), there were two types of wars according to his instructions and decisions. One was the wars in which the Holy Prophet (ﷺ) personally participated and led the army, whether it was a battle or a confrontation or not. The other wars and campaigns that were conducted under the leadership of the Companions (may Allah be pleased with them) according to the orders and instructions of the Messenger of Allah (ﷺ), in which the Messenger of Allah (ﷺ) did not participate personally.

India was often mentioned in the gatherings of the Companions (may Allah be pleased with them); this mention was made in the light of the sayings of the Messenger of Allah (ﷺ) that were uttered by his blessed tongue regarding the conquest of India. As the Messenger of Allah (ﷺ) gave the good news of the conquest of Rome, Constantinople (Istanbul), Palestine, Iran and Yemen. He (ﷺ) attributed the conquest of all these areas to himself and said that they were given to me, although all these areas were conquered by his Companions and the people of his Ummah in the later period. This shows that in the later period, those who act according to the orders and Sunnah of the Messenger of Allah (ﷺ) are the ones

who deserve to be called the true Ummah of the Messenger of Allah (ﷺ). For this reason, after the Prophet Muhammad (ﷺ), when the Mujahideen of Islam invaded India, fought the polytheists of India, and won over them, it is also called the Ghazwah of India. The land of India has been a stronghold of infidels and polytheists for thousands of years, which will become the center of Islam after the victory of the Muslims.

The example of the martyrs and warriors of this battle has been given with the martyrs and warriors of the Battle of Badr, and it has been said that all the previous and past sins of these Mujahideen will be forgiven. The Mujahideen who are martyred in this battle will get the status of the best of martyrs. These Mujahideen will bring the rulers and chiefs of India in chains, which shows the courage and bravery of these Mujahideen. Their faith will be of a high level, and they will obtain a large amount of booty, which they will spend on the decoration and beautification of Palestine and Jerusalem instead of using it for their own personal use.

These Mujahideen will stay in India as long as Allah Almighty wills. Then they will go to Imam Mahdi and, together with him, conquer the East and the West. Then they will meet with Prophet Jesus (AS) in Syria,

and together they will fight against the Dajjal. They will hear the good news of Paradise from the blessed tongue of Prophet Jesus (AS), and the promise of the spread of Islam throughout the world will be fulfilled.

Overview

In light of the current situation, three classes of historians and researchers have emerged.

The first class says that the predictions made regarding the invasion of India have been fulfilled and that the invasion has already taken place. Now there will be no new invasion in this regard.

The second class says that all the wars that have taken place in the context of the invasion of India have been fought in the light of these hadiths, and the wars that will take place in the future with the infidels of India in this regard will also be counted in the light of these hadiths, and they will also get the same reward as mentioned in the blessed hadiths.

The third class says that the wars that have taken place in the context of the invasion of India in the past are a link in this series, but the actual invasion of India is yet to take place.

As is evident from the blessed hadiths, they will take place in the last times, i.e. at the time of the descent of Imam Mahdi and Hazrat Jesus (AS) or near it. For this war, armies will come from outside India, i.e. from Syria. All the wars that have taken place or will take place in the future between India and Pakistan do

not apply to the Ghazwah Hind. Because at the time the Ghazwah Hind was predicted, this entire region was called India. Those armies will take the rulers and chiefs (military generals and commanders) of this place in chains and take them to Jerusalem and present them before their Emir there.

All the predictions made in the Holy Quran and the sayings of the Messenger of Allah (ﷺ) about future situations or events have mentioned the signs that those events and situations will occur. No specific time has been specified in it. Therefore, no year or date can be definitively determined. If someone determines any year or date, he is not reliable.

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ، وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِ يْمَانَ وَزَيِّنْهُ فِيْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

13th Safar Al-Muzaffar 1448, Monday,

July 27, 2026

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1 - Biography of the Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
15 - NAQSHBANDIA FAMILY
16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - GHAZWAH HIND
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)

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